UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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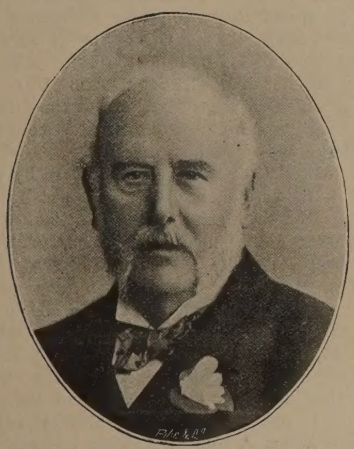

Sir W. B. Bowring, Bart.

Sir W. B. Bowring is a life-long member of the congregation of Unitarians worshipping in Hope Street Church, Liverpool, and is this year the President of the British and Foreign Unitarian Association. His life of about three-score years has been one of continuous public service in a variety of spheres: commercial, social, municipal, political, and religious. Educated in an academy kept by the Rev. John Brunner, father of Sir John Brunner, M.P., he afterwards received a thorough commercial training in Newfoundland, New York, and Liverpool, and succeeded his father, the late Mr. C. T. Bowring, as principal in the firm of C. T. Bowring and Co., Liverpool merchants and ship-owners. From 1881 he has been an influential member of the Liverpool City Council, is an alderman and a justice of the peace, and in 1893 was Lord Mayor of Liverpool, which position he filled with conspicuous success, including the part of civic host to royal guests, the Duke and Duchess of York. He is an earnest supporter of temperance reform, with strong sympathies towards the solution of social problems; was a whole-hearted fellow-worker with his minister, the late Rev. R. A. Armstrong, B.A., in the crusade against vice in Liverpool; is Liberal in politics, and Liberal leader in the Liverpool City Council. He is a thorough-going Unitarian, and a kinsman of the late Sir John Bowring, who wrote the hymn, "In the Cross of Christ I glory." His own title of baronet was conferred as one of the King's birthday honours in June last. Earlier in that month he had made over as a gift to the citizens of Liverpool the Roby Hall Estate, consisting of 80 acres of pasture land, 20 acres of gardens and shrubberies, and a mansion, with other connected buildings, in memory of his father. In the words of a great Liverpool newspaper, it may be truly said that Sir William Bowring is "by parental example and tradition, liberal and generous in all his conceptions of public duty, and has laboured in the cause of progress, whether municipal or national, with an unselfish devotion and modesty that entitle him to the highest esteem."

Varieties.

"Still is the might of Truth,—as it hath been,—
Lodg'd in the few,—obey'd, and yet unseen:
Rear'd on lone heights, and rare,
His saints their watch-flame bear,
And the mad World sees the wide-circling blaze,
Vain searching whence it stream, and how to
quench its rays."

"Truth is certain, soon or late, to appear
In front of us, whatever we may do
To avoid the meeting. Better when we hear
Her steps approaching for the interview,
Prepare at once, and meet her face to face."

We must not look round on the Universe with awe and on man with scorn; for man, who can comprehend the Universe and its laws, "is greater than the Universe which cannot comprehend itself." God dwells in every human being more intimately than in the outward creation.—W. E. Channing.

"The good alone have joy sincere,
The good alone are great."

Hymn for New Year.

On New Year's morn this prayer I said:
"My Father, lead me on,
And help me, as my daily bread,
To say, 'Thy will be done.'

"The way is Thine, O God, not mine,
And Thine, not mine, the goal;
And Thine is every way divine
That shines upon the soul.

"Thine, too, the night, with darkened sky,
And tempest's blast and roar;
Give me the childlike heart and eye
To trust Thee and adore.

"And let Thy rainbow bend above
The shadows and the tears,
That I may see the eternal love
Thro' all the circling years."

WM. STEPHENS.

A Live Church.

How to keep life in a church is a real problem. If more people took a living interest in its solution, it would soon cease to be a problem. A church is kept alive by having life in it. But how is the life to get there? Is it to come from one man or many? from the minister only, or from the people, or from both combined? These are good New Year questions. There are many church members in various places who act as if the church is no business of theirs; they do no work, take no responsibility, contribute as little as they possibly can to keep up their connection, and so far as they are concerned, the whole church and the weight of its affairs may be carried entirely on the back of the minister. He may do all the pushing if any progress is to be made, and as fast as he pushes—they, by their inertness and indifference, are pulling back as much as they can.

Is that the way to make any business succeed? Do they act in that manner in their own week-day work? Do they, when Monday comes, make all sorts of excuses, saying: "I don't think I'll go out this morning—it is too wet, or too cold"? or "I'll stay in to-day and read the paper"—or "It is too much trouble to dress up to go out to-day"? If they did this about their every-day business, they would soon have no business of any kind, and if all did so, the whole work of the world would stop.

To make a church really alive and capable of imparting life, requires the conscientious attention, the honest effort, the faithful endeavours of every-one of its members. Every professed adherent who remains away from his place in self-indulgence and lazy self-regard is doing his best to kill the church which he considers to be his. Men and women who exercise their common sense and know what the force of example means—know this; they know the deadening, blighting, and killing power of neglectful indifference, and they know, too, the quickening and vitalising effect of comrades being in their places, at their posts, doing their duty, and bearing their share of what has to be done. Fellowship is life. Those who neglect the fellowship neglect their best life; they who are at great pains to promote it by assembling with their fellows, find their life in so doing, and their earnestness warms others into activity, and goes far to make the year and all its days happy to many.

It is easy to say, How to kill a church. It is this way—Allow yourself to be elected to office, and never attend to the duties of that office; to be put on committees, and never attend the meetings when summoned, so that by your neglect, and that of others following your example, it may frequently be the case that, out of sixteen notified, only three put in an appearance; consider yourself a member, but leave others to fill the seats at services and meetings, and to do members' duty. No action or inaction can be without effect. And if one example affects others into neglect, where is the life to come from? Even a genius of a minister could not inspire people who are not there.

But a church that is alive is made so by the lively interest of its people, and certainly not by the careless, the self-indulgent indifferentists. Miracles happen when all the people are in earnest, but they do not happen to dead men and women. Each can settle for himself—or herself—whether he or she must be counted amongst the deadheads or amongst the living forces which make for life and blessedness in all things. The humblest may be the inspirers of the strongest and the greatest ,and in a church they may, by the picture of their faithful adherence to duty, be the very salt that seasons the whole and keeps it sound, making life and light for all. The opening of another year is a time for a new consecration. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!"

What to Teach.

II.—WHAT IS IN MAN.

A hearer's testimony concerning Jesus was that he knew what is in man. He taught that man is God's child, and said of human nature: "Of such is the kingdom of heaven." The Psalmist, in answer to the query, "What is man?" replied that he is made but "little lower than God." It is of tremendous importance that right ideas of human nature should be given to the young. On this depends whether they will regard life as an inestimably precious gift, or as a hopeless experience merely to be endured; whether they can respect human nature or despise it; whether they can trust their fellows, or only regard them with perpetual doubt and suspicion; whether they can see any possible hope for the betterment of society, or none at all. If permitted to think that human nature is naturally corrupt and bad, that it is of itself naturally selfish—inclined to evil, incapable of good: how can they learn to love others as themselves, to reverence and

respect them? Such plausible sayings as of wrong-doing, that "all men do it," "every man is for self," that "all are sinful," and that "humanity is incapable of better things unless human nature is radically changed"—are sure to inspire utter scepticism concerning any nobleness, and doubt of all unselfish love. The whole direction of life is affected for good or ill by the kind of conception of human nature with which the young mind may be imbued. It is for us, then, to see to it that the grandest conception possible shall be taught. We must show that the spirit of man is naturally good, essentially divine; that it is no delusion to assert that God is our Father, and that we are His children, for we are partakers of His divine nature. We must therefore teach the divinity of man.

How can we best do this? By citing the noblest examples of human life and character; not as beings of a different kind from other men and women, but as examples of what is possible in all. The noblest heroes only indicate what heroic qualities are latent in man; the saviours—the saving power in human nature; the geniuses—the wonderful endowments possessed by every man in various degrees of development. Shakespere, Dante, Savonarola, Mozart, Michel Angelo, Sir Isaac Newton, Channing, Lloyd Garrison, Mazzini, Florence Nightingale, and even Jesus, were the products of the human nature which all share in common; the elements which made them are in every human being; they are examples of what any man may become. There is nothing sweet, beautiful, angelic, which has not sprung from this human soil. Jesus meant all that when he appealed to the common people to do the noblest and divinest things—to love their enemies, to be perfect as God is—knowing that within them were the divine forces which could appreciate and respond to the appeal. Had they nothing angelic in them, the appeal would be useless, as if wasted on the desert air. Let us teach these things to our children. Let us show them that, as the oak tree is in the acorn, so the God-like is in man—waiting only to grow; that every human being is as an unworked gold-mine waiting to yield untold riches and countless treasures; that

"Human hearts are harps divinely strung,
And framed diversely; waiting for the power
Of kindred soul; and on each chord is hung
A wondrous dower of song or glory!
Which, if touched aright,
Would fill the world with light."

What is there not in man that is noblest and best? That which is grandest and sweetest is in him manifested, or waiting to be manifested. Out of him the divinest hopes will be fulfilled. Let us teach our children so, and give them the loveliest view of life.

(Possibility and Environment,—next.)

"Peace is a power. It is favourable to clear thinking, wise acting, and noble living. A mind in turmoil cannot exercise sound judgment. Worry wears away the life and wastes the energies. Fear, anger, malice, turmoil, all distract the mind."

To the Unattached.

By the REV. H. RAWLINGS, M.A.

Some readers of "Unity" will be strange to our way of thinking. From these we bespeak a candid and patient hearing—such as we are willing to give to others. To shut one's ears to all teaching but that of one's own sect is not an evidence of faith in Truth—it is a sign of want of faith. Religious truth, like other kinds, should be progressive, and the ideas which make for progress arise sometimes where we least expect them. He who believes Truth to be one of the divinest of gifts which comes to man will look out for it everywhere, and welcome it whencesoever it may come. It is not a healthy state of things that each sect should keep itself to itself.

And this suggests a word to any readers of "Unity" who do not go to any church—perhaps because they hate Sectarianism, and have outgrown that idea of a special divine Revelation which gives rise to Sectarianism. To such we say: We also hate Sectarianism, and have outgrown such conceptions of Revelation. We believe that all that is true and good in the world and in human life is divine Revelation. And it is because we find this Revelation so grand and vast, and yet still unfolding, that we want a church like our own, where we can study it with equal freedom and earnestness. We cannot understand indifference to so noble an occupation, and as little can we submit to any restrictions in it. We think a church should be an inspiring comradeship mainly for this purpose, and that it should recognise no authority above the Light within the human soul—no Pope, no priest, no ancient creed, no "inspired" book. We believe in beliefs, but not in dogmas, and we hold that even true belief is but a means to an end, namely, right conduct and the soul's health. We are confident that the churches which frankly make these simple but far-reaching principles their foundation have a great future before them, however few and unpopular they may be at present. They might be a greater power for good now, if all who agree with these principles would join them.

A Prayer.

O God, we, thy sons and daughters, do thank thee for the life that thou hast created in us. We do thank thee for life and health and strength and opportunity. We thank thee for the vision of the truth that has been vouchsafed unto us whereby we know the glory of life, this wondrous gift from our Father. Grant unto us, O God, so to live throughout the days of our life eternal that our very lives shall be a gospel unto men, witnessing unto all, helping each and all to understand the beauty of holiness, the dignity of life, the wonderful thing it is to be a living soul. Amen. —Rev. Chas. E. St. John.

Our to-days and yesterdays
Are the blocks with which we build.
—Longfellow.

Varieties.

We see by the light of thousands of years,
And the knowledge of millions of men,
The lessons they learnt thro' blood and in tears,
Are ours for the reading; and then
We sneer at their errors and follies and dreams,
Frail idols of wood and of stone,
And think ourselves wiser, forgetting, it seems,
That the future may laugh at our own.—M.J.B.

"Defeat is one of the hardest things to bear, even in trifles; but we sometimes have to be defeated in order to succeed."

"Never trouble trouble till trouble troubles you."

The Soul Wins.

"A Happy New Year to you, and many of 'em!" called out John McCracken to his neighbour.

"Thank you, thank you. And the same to you, Mr. McCracken, and I wishes you much prosperity, I does," was the hearty, if ungrammatical response.

Mr. Cracken's neighbour was a peculiar and eccentric man, and had an original way too, of looking at things, illiterate as he was.

"I'm much obliged to you, Mr. Bream," said Mc Cracken, "prosperity comes where it will come, and what is to be will be; these things depend on circumstances. It's luck, sir; and if it be my luck to be prosperous—well, I shall be prosperous. But whether or not, there's good luck in your wishes, Mr. Bream, and may it be your luck to prosper."

Now, it was evident that Peter Bream's mental faculties were set cogitating by these observations of McCracken. The expression on his countenance made it clear that something of weight was about to be said, and McCracken was not slow to observe it, and Peter with a shake of his head asserted:

'Luck?—I dinna believe i' luck. I mek nowt o'th' notion that it all depends o' circumstances. It depends as much on oorselves. I heerd a man say th' other day that it's all chance work, and that ivvery man is made what he is by his surroundings. I canna believe it, Mr. McCracken. I am sure it's more what's inside a man that meks all the difference."

"Environment, Mr. Bream, environment—that settles everything. A great man of science lectured in the Town Hall last week and showed it as plain as a pikestaff. It's a man's environment that does it." This McCracken said with the superior air of one who knows what he is talking about—and as if he thought that big word "environment" would give uneducated Peter his quietus. But in that he was mistaken.

"I dunno pretend to know so much about such gret words as 'eenvironment,' Mr. McCracken, but if by that you mean our surroundings then what I say is, that your man of science was wrong for once. Why look at me—my father and mother were the main part of my eenvironment: they were both drunken—and I am never drunk; they were idle and I am not idle; they were thieves—though I am their son as says it, but people call me honest; they were poor, and I am rich. When I wanted to get married my people were dead against me having my Mary for my wife, and Mary's people were as dead against it as they were. And my folks said all sorts of nasty things about Mary and tried to poison my mind agen her; and Mary's folks poisoned her mind agen me, so that she wanted to break it off. All the world seemed to be agenst me. If what you call eenvironment is the master over ivverything then I could nivver ha won Mary. But I did. What do you mek of that now?"

"Well, Mr. Bream, it was to your credit, of course. And everybody knows how you've striven and got on and all honour to you for it. But you're one in a thousand you are. And the exception often proves the rule, you know."

"But wasn't it same wi' Tom Pritchard? Just think o' him now. He wer' an orphan i' th' Workhouse and Farmer Pritchard and his wife wanted a child, and they begged him from the Workhouse.* And one night the old man missed his cough drops out of his bedroom. He med sure that little Tom had tekken 'em, but Tommy four year old, said he didn't tek 'em. Farmer Pritchard said if Tommy would not confess to tekking 'em he should go back to the Workhouse. Mrs. Pritchard begged little Tommy to confess, and Tommy wouldn't, and so the Farmer tuk Tommy back. He said he wouldn't adopt a lad that was dishonest. Tommy liked the comfortable home at the farm better than the cold workhouse, but for all that he wouldn't confess, and so back to the Workhouse he had to go. Well, now, what happened d'ye think? That night the Farmer put some fresh cough-drops handy in his bedroom for his cough, and as he and his wife lay awake thinking of little Tommy at the workhouse, they heerd a noise. It was mice eating the farmer's cough drops. Then Farmer Pritchard knew that Tommy did not tek 'em. And the farmer repented so much of his hardness with Tommy that he was off to the workhouse before daylight to fetch the lad back again, and Pritchard has hed cause to be proud of him ivver since. But your eenvironment was strong agen the lad. He could have confessed by telling a lie and not have been tekken back to the workhouse. It was a plucky fight agen his surroundings, and there was something in him that wouldn't let him be conquered. It was the lad's soul agenst all Farmer Pritchard's threats, and the soul of the lad won the battle."

'Well, I must say, Mr. Bream, that your story's a clincher. There's no arguing against it. And I suppose the moral of it is ——"

"That you can have a happy New Year, Mr. Mc Cracken if you make it happy yusself, and that luck nivver does it."

"Well, I'll try."

"Let us all try!" said Peter.

Yes, let us.

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*See "Honour Bright," in "Short Stories," selected by W. Copeland Bowie.

The National Conference.

No apology is needed in returning to this topic. "We must, on peril of extinction, try to combine on a common church policy and action; and we need first of all a full, free, and frank discussion. But no discussion can avail unless there is a genuine desire to organise our separate congregations into a single corporate church." So says the Rev. J. M. Lloyd Thomas in the final issue of "The Seed Sower." And with every word of this quotation we very cordially agree. We must have a National Conference and a common church policy, and our individual churches must become organic members of one movement—one greater corporate church. As it is, our movement is irregular; more unity of force and action—more "altogetherness"—is required. Our strength is frittered away too much in isolated effort, and we need more of the force of co-operation. Both the Unitarians and the "anti-Unitarians" in our churches can agree so far. But what this greater church shall stand for, what it shall include, what it shall be called: these are matters in dispute, and the sooner such questions are thoroughly discussed, threshed out, voted upon and settled, the better. Why not make the next Triennial Conference the occasion for such settlement?

There are other statements made in Mr. Thomas's article which are very questionable. Is "the Unitarian Association"—"an unrepresentative doctrinal society?" Is the National Conference truly "representative of our congregations?" Is Mr. Thomas' definition of a "Christian" as different from a "Theist" fair or accurate? We do not hesitate to say "No" to each of these queries.

Further, Mr. Thomas says that the Conference is regarded by some with "superstitious fear" and "distrust." If so, there must be causes. Some of the utterances of Conference leaders have inspired a feeling of distrust, as well as of suspicion, that it would not be safe to entrust the control of our churches to their keeping. Hence the "fear"—"superstitious" or otherwise. And no wonder, if such is so, that some supporters of the Unitarian Association do rejoice in deepening that distrust.

There are representatives of two tendencies amongst us—the "Free Catholic" and the frankly "Unitarian." Let the issues that lie between them be discussed and settled. Let each side nominate its own adherents for election to the Conference Committee and to Conference offices.

We must combine and act together more than we do, and it must be for missionary effort as well as for mutual support. We must collectively stand for a message, a gospel, and not be afraid to declare it.

Carry with you the conviction that to trample on a human being, of whatever colour, clime, rank, condition, is to trample on God's child; that to degrade or corrupt a man is to deface a holier temple than any material sanctuary.—W. E. Channing.

A "Unite-arian."

A ministerial correspondent writes: "I like the term 'Unity,' and would have all our churches called 'Unity' Churches. In that sense I am Unite-arian. But I dislike the theological associations of the term 'Unitarian.' It is anti-Trinitarian and antagonistic. I hope," says he to the Editor, "you will lose your ardour for what you call 'The Unitarian Flag' in a new enthusiasm for the Unity of Truth and Religion."

Is there not some confusion here? The "Unitarian Flag is of no moment to anyone except for that which it represents. And what does it represent? Just that "Unity of Truth and Religion" which our correspondent puts in opposition to it.

He dislikes the theological associations of the term "Unitarian." But which theological associations? John Biddle, Theophilus Lindsey, W. E. Channing, Joseph Priestley, Ralph Waldo Emerson, H. W. Longfellow, Mary Carpenter, Florence Nightingale, and James Martineau have been theologically associated with it. Are these the associations he dislikes? Assuredly not. Perhaps he would at once agree that these and many more noble, grand, heroic associations with the term are matters to be very proud of. Indeed, there is so very much connected with this name, its history, the movement for which it stands—to be exultant about, that it is more unspeakably precious on that account. There must be other associations—past and present controversies, the misconceptions and misrepresentations of it which have characterised anti-Unitarians, its unpopularity in consequence—these he dislikes, no doubt; but would the dropping of the name abolish them? Certainly not. Any name under which orthodoxy and fashionable theology were disputed would be equally obnoxious and unpopular. If the "ism" exists under any appellation, the name of the "ism," whatever it is, will be objected to. Is there any "religious" name—Catholic, Protestant, or Pagan—which has not had objectionable theological associations attached to it? None. Nor can there ever be any; nor would any name representing Unitarian ideas be less anti-Trinitarian or less antagonistic to Trinitarian theology. Consequently, for the same reason, our respected correspondent might reject any name, his own name, all the names under the sun, and he would not be any the happier, but life would be a thousand times more perplexing than he finds it now.

Let us get the fog out of our minds, and see things more as they really are.

I believe in the teaching of Christ, and I believe that complete happiness on earth is only possible when all men believe in his teaching. —Tolstoy.

Look up and not down!
Look forward and not back!
Look out, and not in,
And lend a hand. —E. E. Hale.

A Great Name.

By the Rev. J. MORLEY MILLS.

Such is the term Unitarian. In a word, it includes the Fundamental Unities of Being, the underlying harmonies of the Universe, and the

"One far-off divine event
To which the whole creation moves."

First, and always, the name Unitarian means God. The greatest of all Unities is the One Supreme Intelligence, Will, Power, and Love from whom all Diversities proceed, to whom all are related, and of whom all are manifestations in some degree. This is God.

The great writers of the Bible perceived that God must be one. Jesus endorsed their teaching. The Apostles did not depart from it. Philosophy reasoned in the direction of a synthesising Unity. Modern science is emphatic in its declaration of a mighty Unity greater than all diversity.

The name Unitarian was expressive of the earlier conception of Unity, as opposed to Dualities and Trinities. It does not need to be altered to meet the requirements of expanding thought. It is a name which does not limit by definition, nor become vague by specious interpretation. A Unitarian Church is a Church of God. The names of sects, and politics, and persons will tend to pass away. The name which stands for the One Eternal God will never be superseded.

Other Great Unities are coming within the vision of growing knowledge and keener penetration.

THE UNITY OF MANKIND

is an increasing certainty. It has long been affirmed in the doctrine of the Brotherhood of Man, which has been a foremost item in Unitarian teaching. But everywhere there are man-made divisions among men, by which some are exalted, and some cast down and degraded.

The conclusions of the Biologist, and the aspirations of modern Social Reformers, are confirming the religious doctrine of Jesus, and the name Unitarian is but strengthened and enlarged in its meaning by these discoveries. Unitarianism, then, stands for the unifying of humanity in the greater law of love, and the greater purpose of mutual service for love's sake.

THE UNITY OF MAN WITH GOD

has long been included in the name Unitarian. Old world ideas of separateness have been kept alive by priestly conceptions of intermediaries, and substitutionary atonements. But advancing thought and discovery are confirming the bold dictum of the Apostle, who declared, "We are his offspring," and of that other one who wrote, "Now are we the sons of God." The name Unitarian stands for the breaking down of all middle walls of partition, and the open access of all men unto the Father.

THE UNITY OF RELIGION.

is a discovery of these later times. The scientific study of comparative Religion reveals one underlying unity beneath all superficial diversities. Religion originates in the upsoaring of the spirit in man, which aspires unto that which is higher and holier in thought, and in conduct. It is an outward manifestation of that something of the Kingdom of God which is within man. It is, therefore, seen, that as there is a fundamental unity of origin, there will be through diversity of development a crowning unity of accomplishment.

As Religions seek to understand each other, and to co-operate, the name Unitarian will not need to be changed. It will stand for such a unification in fact, as it now includes it as an ideal.

THE UNITARIAN NAME

includes many other important unities. It unites Religion and Reason, Religion and Ethics, Religion and Reform, Life here and hereafter. It stands for all that unites the greatest and noblest of human diversities in the unifying thought of the Fatherhood of God, and the uniting spirit of Love manifested in Jesus Christ.

A "Liberal" Seed Sower.

After sixteen years "The Seed Sower"—a monthly magazine for the use of our churches, schools, and homes"—has ceased to be. In this there is much cause for regret. It has rendered good service to a number of our churches, and has, without doubt, been a very welcome visitor to many homes. Though with some pride its Editor states—in a valedictory note—that it was never subsidised by money, no doubt it was so by the gratuitous work of its Editor and contributors—as "Unity" is. The Editor also states that his magazine had followed "an independent line," caring much less for "sectarian propaganda than for the promotion of the Liberal Faith everywhere." We regret the failure of "The Seed Sower"; there ought to be room for both that and "Unity" in our churches, and as "Unity" is as yet very far from having covered the whole ground which our churches afford, we feel certain that the advent of "Unity" has not necessarily crippled our deceased contemporary. May it not be that our churches had no partiality for a paper that was so "independent" that it showed quite as much anxiety to stand clear of definite Unitarian propaganda as from that of definite orthodoxy? And what is the "Liberal Faith"? Is it definitely Unitarian, or is it not? If it is not, then let us know it; but if it is Unitarian, why not plainly call it so, instead of using the very ambiguous term "Liberal"? It yet remains to be seen whether a magazine which is strongly and frankly Unitarian, and filled with earnestness to propagate —is more permanently fitted to meet the needs of our churches or not, because of its definite Unitarianism. Long before the sixteenth year of its existence we trust that problem will be solved, if it be not so already.

"The Seed Sower" has done good work, and merited far more support than it ever received, and it is a misfortune that an effort so well and so long sustained should have to come to an end through lack of encouragement.

For Social Service.

THE GODDESS OF GETTING-ON.

This column will be used each month for the consideration of topics which come under the above heading. Christianity has to be applied to life. It is itself the Science and Art of the Perfect Life, and therefore includes the "Brotherhood of Man," or the One-ness of Humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Good done to one is so much good done to all. There is no real salvation—no security—to one only so far as all are safe. These matters will be dealt with from the religious standpoint, without reference or regard to any of the political parties—without fear of any charge of being for or against this "ism" or that, but with an earnest desire to find out the truth, and to ascertain what Christian Duty is in relation to our neighbour, be he rich or poor.

Much may be learned from a thinker like John Ruskin in these matters. On the subject of practical religion he says:

"Now, we have, indeed, a nominal religion, to which we pay tithes of property, and sevenths of time; but we have also a practical and earnest religion, to which we devote nine-tenths of our property, and six-sevenths of our time. And we dispute a great deal about our nominal religion: but we are all unanimous about this practical one; of which I think you will admit that the ruling goddess may be best generally described as the 'Goddess of Getting-on.'"

"But, look strictly into the nature of the power of your Goddess of Getting-on; and you will find she is the goddess—not of everybody's getting on—but only of somebody's getting on. This is a vital, or rather deathful, distinction."

"For, observe, while to one family this deity is indeed the Goddess of Getting-on, to a thousand families she is the Goddess of not Getting-on. 'Nay,' you say, 'they have all their chance.' Yes, so has everyone in a lottery, but there must always be the same number of blanks. 'Ah! but in a lottery it is not skill and intelligence which take the lead, but blind chance.' What then! do you think the old practice, that 'they should take who have the power, and they should keep who can,' is less iniquitous, when the power has become power of brains instead of fist? and that, though we may not take advantage of a child's or a woman's weakness, we may of a man's foolishness? 'Nay, but finally, work must be done, and someone must be at the top, someone at the bottom.' Granted, my friends. Work must always be, and captains of work must always be." . . . "But I beg you to observe that there is a wide difference between being captains or governors of work, and taking the profits of it."

"I know that none of this wrong is done with deliberate purpose. I know, on the contrary, that you wish your workmen well; that you do much for them, and that you desire to do more for them, if you saw your way to such benevolence safely. I know that even all this wrong and misery are brought about by a warped sense of duty, each of you striving to do his best; but unhappily, not knowing for whom this best should be done. And all our hearts have been betrayed by the plausible impiety of the modern economist, telling us that 'to do the best for ourselves is finally to do the best for others.' Friends, our great Master said not so; and most absolutely we shall find this world is not made so. Indeed, to do the best for others is finally to do the best for ourselves; but it will not do to have our eyes fixed on that issue."

(From "The Crown of Wild Olive,"—"Traffic," Sections 73, 78, 80, 82).

Literature.

"The Soul of the Bible" being selections from the Old and New Testaments and the Apocrypha, arranged as synthetic readings by Ulysses G. B. Pierce, with an Introduction by Edward Everett Hale, 3/- net., thin paper edition, 3/6 net.—Philip Green, 5, Essex-street, Strand, London, W.C.

The compiler of this useful volume—Mr. Pierce—is the Unitarian Minister of the City of Washington D.C., U.S.A. His conception of the book was a happy idea now embodied in outward fact. It may in a way be called an expurgated Bible. But it is even more than that: it gives not only the best that is in the Scriptures, but in such a way that passages from various parts when they illustrate the same theme are brought together in one reading. The selections are from all parts of the Scriptures, and they will be particularly useful for pulpit readings as well as for class purposes in Sunday Schools. Dr. Hale in his short introduction truly says: — "What Mr. Pierce has done so effectively in this volume is to bring together in a natural way parts of the Bible which explain and supplement one another. I do not remember any other book which thus brings together in their vital relations the passages of the Bible that are of permanent worth." This is high praise, and such words ought to be sufficient to commend the book to all most concerned. The Indices at the end of the book, including a list of topics which the passages illustrate, make the book all the more serviceable. Ministers and teachers in every religious body can freely use this book, and all who do will feel themselves under a debt of gratitude to Mr. Pierce.

"A Good and Faithful Servant," an address in memory of the late Richard Wade, delivered to the Congregation of the Lower Mosley Street Schools, Manchester, Sunday evening, Dec. 1st, 1907, by the Rev. A. Cobden Smith.

This address, which is mainly biographical, makes a 16 page pamphlet and contains also a good portrait of Mr. Wade. The price is not given, and it is published no doubt for presentation to friends, fellow-workers, and others who are glad to possess such a memento of this good and worthy man. The writer has evidently had the advantage of access to various

interesting records connected with Lower Mosley Street Schools, and has thus been able to make his address to historically illustrate the valuable work for which that institution has been so well-known during the last 60 years.—Messrs. H. Rawson and Co., New Brown-street, Manchester, are the publishers.

Received: "Studies in Christian Doctrine," by James Drummond, M.A., LL.D., etc.; a notice next month.

Postal Mission Work.

By MISS FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers 'Union.

In reviewing the past year, there is much to be thankful for in regard to Postal Mission work. It has been particularly rich in beautiful letters—letters from correspondents of many years standing, now our fellow-workers in "spreading the light," as they so often term it; letters expressing affection and trust, and desire to help both by gifts of money, flowers, books, and the still more valuable gift of personal service. Then again, there has been an unusually large number of letters from fresh "seekers after truth," the majority struggling out of a somewhat narrow orthodoxy, and to whom the simple and reasonable faith of a Unitarian comes as a great help. It is, indeed, an unspeakable privilege to be able, through the Postal Mission, to scatter such good seed, and in a measure to share the harvest of good thoughts that springs up. The fact of so many quiet, earnest workers in various spheres of life, each spreading Unitarian principles, is encouraging and uplifting. For instance, only a week or two ago the following letter was received from Wales:—

"You will be surprised to hear that I am going to New Zealand; if I settle at Wellington I shall throw in my lot with our Unitarian Church. . . . Two friends are going with me who have promised to attend, so I have a possible two for the Unitarian cause. They are very fine fellows. Mr. Tudor Jones will be glad to welcome two of his fellow-countrymen. . . . I shall be glad to avail myself of your offer to supply some reading for the voyage; I shall pass it on to my fellow-passengers. Kindly accept our thanks for all your kindness; you have kept in touch with me for about nine years. We have never seen you, but feel we know you well. I promise to write from New Zealand, and hope to give you good news."

Another very old correspondent, living in a remote part of Yorkshire, writes:—

"I am extremely pleased to hear from you once more. I have thought many times you might have entered into your eternal rest. However, I am pleased to know you are still in the land of the living, and working still to hasten, to hasten, the Master's kingdom. I have missed the books you used to send me in the days of yore; there are so many books in your catalogue I should like to read. I hardly know which to choose, but should prefer Farrar's 'Eternal Hope.' I only know you by correspondence, but shall always regard you as a very kind and helpful friend."

A Methodist class-leader, who has read many books from our library, and is quite a Unitarian in heart, writes:—

"I found the small pamphlets excellent, and sent to Essex Hall for a number of others. Pfleiderer's book has been most helpful; I feel really sorry to part with it, as I want to refer to it so often. It makes a wonderful difference in discussion when one has confidence in the truthfulness of the cause. I told you I was having a discussion with one of our ministers; in fact, I have crossed swords with all of these Nonconformist ministers. One of them kindly lent me Fairbairn's 'Philosophy of the Christian Religion.' I must say it more thoroughly confirmed me in the truthfulness of the Unitarian beliefs; he is obliged to make so many concessions; even the very first sentence in his introduction, I take as a very important one. I did not fail to rub it in to the younger minister, and he said he felt the need of a re-statement of Christian belief; but our superintendent said my opinions were downright blasphemy, and I have not been invited since to address the Sunday School or occupy any pulpit. But the leaven is working; I have every assurance the young fellows are inquiring among themselves, and the most intelligent of the lay preachers, who was my bitterest opponent, is frequently on my side. The discussion on the New Theology has done much. At the Adult School we have perfect freedom, and not a few acknowledge that the Bible Class, with its open discussion, is the best sermon of the day."

A letter received this week from a quite recent correspondent is as follows:—

"I return with gratitude Dr. F. Clarke's book on 'The Lord's Prayer'; it has been a great help in my endeavours to get information about Unitarianism. I should be pleased if you would lend me Armstrong's 'Trinity and Incarnation,' or Biss's 'The Unitarian Argument.' Having been born 29 years ago, and being taught so long as I remember the Trinitarian doctrine, and cherished it till this last twelve months, you can understand my position. I am glad to say I see a glorious dawn awaking for Unitarianism, and pray for it every day. May it be soon! . . ."

In the next number of "Unity" we shall give some details about the Affiliated Postal Missions and other societies connected with the Central Postal Mission and Unitarian Workers' Union. Meantime our New Year's message is—Courage and Hope—courage in brave and frank avowal of what we each think to be the highest truth, and a determination to live up to it, in spite of opposition and blame, and loss and suffering; Unquenchable Hope in the good seed which is in every human heart, and which will certainly come up in due season, either here or in the life beyond.

Notes and News.

A Happy New Year to Everybody! The record of events during the last few weeks includes: Rev. J. P. Hopps' successful theatre services at Euston, London, concluded Dec. 15th; the visitation of the London and South Eastern Churches by the Rev. Joseph Wood as president of The National Conference; the Bi-Centenary of the Congregation of Hope Street Church, Liverpool, Nov. 25-26; Meeting of 200 Sunday School Teachers in Birmingham, connected with the Midland Sunday School Association, and on Nov. 23rd of 300 Teachers and Elder Scholars, at Essex Hall, London, under the auspices of the London Sunday School Society; a joint Social Gathering of four Churches at Pendleton with gratifying results; Sunday Collections in aid of the Funds of the British and Foreign Unitarian Association at nearly 200 churches; the receiving of sufficient individual subscriptions to fulfil the condition of payment of a conditional donation of £1000 to the annual income of the B. and F. U. Association by an anonymous friend; enthusiastic Autumnal Meeting, London District Unitarian Society, Nov. 19th; the grouping of the Peckam and Bermondsey Churches under one minister; excommunication by the Pope of Father Tyrell, Roman Catholic "Modernist"; the breaking of new ground at Marple by the East Cheshire Christian Union, with Unitarian meetings; a dedication service and reception admitting 27 young people to Church membership at Banks Street Chapel, Bury, Lancashire; the surprising exclusion of Miss Margaret Ashton from the Manchester City Education Committee, of which she was previously a member, by opposition votes of 44 City Councillors, Dec. 4th, confessedly by one councillor because she is a Unitarian.

An American Unitarian the Rev. G. Cressey, D.D., has been welcomed to our English ministry at Brixton; Rev. H. J. Rossington, M.A., B.D., to that of the first Church, Belfast; the Rev. H. Warnock, at Colne; the Rev. S. Burrows has been appointed at Hastings, and Rev. W. B. Matthews at Colyton.

Resignations of Pastorates include Rev. Wilfred Harris, M.A., from Unity Church, Bolton, to take up the ministry at Adelaide, Australia; the farewell of Rev. J. Tyssul Davis, B.A., at Chatham, before departure to Ceylon; the Rev. Rudolf Davis, B.A., at Bridgwater on appointment to Gloucester; the Rev. Alfred Hall, M.A., at Norwich, to enter on the Ministry of the Church of the Divine Unity, Newcastle-on-Tyne; the Rev. John Harrison, at Middleton, Manchester, owing to failing health; and the Rev. F. Teasdale Reed at Bessell's Green, Kent.

Regretted losses by death include those of Rev. Frederic Thomas, Cairncastle, Co. Antrim, Ireland, aged 53; Dr. Moncure D. Conway, at Paris, aged 76; Mr. Richard Wade, Bowden, Cheshire, long associated with Lower Mosley Street Schools, Manchester, on Nov. 23rd, aged 79; Mr. Herbert Marsland, at Stockport, Dec. 4th, in his 77th year; Mr. S. Smethurst, of Ashton-under-Lyne, Nov. 20, aged 66; King Oscar of Sweden, Dec. 8th, in his 78th year.

Over 20,000 signatures have been subscribed by citizens of Toronto, Canada to a petition for the Union of all Protestants.

Florence Nightingale, in her 87th year, has been decorated by command of the King with the Royal Order of Merit, being the only woman yet so honoured.

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